WESTERN RECORDER.

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Religion in New-Jersey.

The following article, as alluded to last week, is the Preface to the New-Jersey edition of the Oneida Narrative. It breathes an excellent spirit; and it is devoutly to be wished that the sentiments it contains may not be lost upon its readers. It sets forth the sad state of the churches in one portion of our American Israel, and represents the faithfulness of another portion in a point of light somewhat too favourable; but it gives a lively picture of what should in reality be every where considered as plain christian duty; and those of *our* readers who may have once come up to this standard of duty, and have afterwards retired from it, may here find matter of seasonable admonition and reproof. To such it may be said, "Remember from whence ye have fallen."

The design of a *New-Jersey* edition of the following pamphlet must be obvious to every serious and reflecting man. We have here presented to us a luminous exhibition of the power of the gospel. The simultaneous revival of a score of churches, with the consequent conversion of three thousand individuals, is certainly a spectacle not to be contemplated by any christian mind, but with feelings of the devoutest admiration and gratitude; and every occasion fitted to inspire such emotions ought, on that account, if no other, to be sedulously improved. The manner too, in which the following narrative is unfolded, gives it peculiar claims on general attention. The immediate causes of effects so illustrious—the means by which results, so grand and salutary, have been obtained, are disclosed in it with singular minuteness and precision; and will be found to furnish more instruction on the great subject of the work of the gospel, than perhaps has ever been condensed in the same number of pages.

This reprint, however, has been prompted by considerations of a more local, and still more definite kind. It is a fact not to be denied or disguised, that the churches in this quarter of the country have, for many years, been suffering a most deplorable decline. Those who have seen better times in this region, have long since left the world; and we who remain, having experienced and observed so little of the "ministrations of the Spirit," seem like those persons in the first ages of it, who "had not so much as heard whether there be any Holy Ghost." Of the real nature, as well as the true source of all ecclesiastical prosperity, we appear to have become ignorant; and of course, have remained most ignobly contented with our degenerate condition. Nearly all our churches, with a few eminent exceptions in East Jersey, have fallen off in every thing which constitutes their true beauty and glory; some of them have been diminished even in the number of their members; and the accessions by which others have maintained their ground in that respect, have, in many instances, been of the most doubtful character; so that, indeed, if population among us had been advancing with the same rapidity as in other quarters of the Union, the church in this region would, by this time, have been nearly overwhelmed in its progress. As it is, religion is exerting over the mass of the community, an influence inexpressibly feeble; and it does not appear how, without a speedy and great change in things, we can be saved from the doom of those churches which have had their "candlestick removed out of its place," and been given up to final and utter desolation.

That such a change is possible, this last year's history of the Presbytery of Oneida comes in to assure us: Three thousand persons hopefully converted in the space of a twelvemonth. Why may not a similar history be written, a year hence, of the Presbytery of New-Brunswick, or Newton, or Philadelphia? That such a blessing is attainable—is actually within our reach, every page of the gospel of the grace of God bears witness; and a larger one, forasmuch as our necessity is greater. Oneida has been, to a considerable extent, a divinely watered field ever since its settlement; but here, for nearly a century, "the heaven that is over our heads has been brass, and the earth that is under our feet, iron." In proportion to this long continued desertion of the Spirit of God, may we hope that his influences will be now dispensed in gracious abundance, if they are only sought aright. We have the harvest of many years to gather in here; and if the Lord of the harvest is properly intreated to come and place himself at our head, we have every reason to believe it will be gathered in; and will be such a one as that, in his own words, "there shall not be room enough to receive it."

It is a matter of earnest prayer with those concerned in the present republication, that it may answer two capital ends. The first—that it may open the eyes of Christians in general to the real state of things around us, and inspire them with the wish, and the hope, for an adequate change in it; that it may possess their hearts with the desire and expectation of such a blessing from on high as we need; and in one word, place before them a well defined and legitimate and most glorious object of their devoutest prayers, and most ardent, and united, and persevering exertions.

It is moreover hoped, that it may prove the means of exciting, impelling, and directing ministers, elders and church members together, in the path of duty. We have here one more irresistible proof, that it is through the active instrumentality of his church, in certain distinctly prescribed methods, that God imparts his salvation to men. Of these methods, we have here a living exemplification; and behold them in full and effective operation. It is vehemently desired, that all the classes of brethren just mentioned would look here intently; and see for themselves into what attitudes and courses of action churches are brought by the spirit of God, previously to their becoming successful in diffusing his salvation.

Ye fathers and brethren of the ministry, among us, to you these pages in the first place appeal. Here you have the spectacle of compeers and contemporaries—not primitive apostles, "filled with the Holy Ghost," gifted with "the spirit of power and love, and of a sound mind," "making full proof of their ministry," and becoming consequently "a savour of life unto life" to hundreds. Be entreated to mark how the Spirit works in them. Hear that certain and full and overwhelming sound which the trumpet of the gospel pours, from their lips, on the ears of trembling and rejoicing sinners. Behold how they go after infatuated men into their houses and work-shops, and all their haunts; and how, "in season and out of season," as commanded, they press them with the call of "repentance toward God." See how they welcome "the reproach of Christ," and willingly appear "fools for his sake;" and suffer no jeers or scoffs of insane sinners, or even of false or mistaken brethren, to daunt or turn them from their purpose. Will *you* not, to secure that crown of reward they seek, risk the favour of the perishing creatures you are sent after? Will you barter the plaudit of your Lord for theirs? Behold once more, how, taking the lead and going ahead, as they should do, in the work of the gospel, they see to it, that the churches under their care follow on in it. Hear their warnings to unfaithful professors. Hark, how they sound such a charge to the battle of the Lord, as leaves none of his true soldiers asleep at their posts, but brings them up all armed to the conflict; and leaves the unfaithful to stand by themselves, convicted of their hypocrisy!

Reverend brethren, suffer a word of humble, but, as circumstances call for it, of deep toned remonstrance. Just look at those churches—in what action they are! And with what mighty effect! Now look at our own. What a contrast! See that region basking in the smile of God! Behold ours smit by his frown! Why is it? O why?—We have often confessed that "shame belongs to us, and confusion of face." Have we ever meant that? Shall we not both say it and mean it, now?—*For is it not at our door, that the guilt of this long and wide-spread desolation lies?* Were *we* awake, could our churches thus sleep? And is it because our churches sleep, that men are perishing by hundreds around us? Then where lies this rank offence? And what of him, by whom it "cometh?" (Mat. xviii. 7.) Who of us, in this view of things, can be supine an hour longer, and not either arise, and shake off our sloth, or sink down and abase ourselves in the dust; or else retire altogether, and leave a post of such dreadful responsibility, to be filled by those who will discharge the duties of it? Already may the blood of two or three generations here, be crying to heaven for retribution on our ministry! Is not that enough?

And will not the other office-bearers, and the church members among us, be besought to look here, and see what they ought to be, and what they ought to do—what they must be and must do, if they would see the salvation of God? Ye fathers and brethren of our Sessions, were not the "deacons" of the first ages of Christianity, who were appointed avowedly "to serve tables," required to be men "full of faith and of the Holy Ghost?" And what are ye, who are *Elders*, invested with a spiritual function; set apart as "helps" in the work of the ministry, and bound to stand forth, as leaders and examples in the church! Where is your "labour of love?" Where is your "prayer of faith." How will it help out your account with God, when he shall reckon with you for your utter neglect of plain duty; that you have either not been led on in it by your pastors, or that you have in spite of their remonstrances, left all the weight of it to rest on them? And fellow christians at large, where are your anointed eyes, and your renewed hearts! Why is it that you do not see your impenitent friends standing manifestly on the brink of perdition? Why have you not the spirit to warn them, and pray for them? How can you leave them at rest in that awful case; and take it so easy, that, as you think, you are denied of God a saving blessing on their souls! Ah! many of us may find an answer to such questions, on these pages, which will make us tremble for ourselves.

No—God has not denied us the blessing in question; for we have not asked it. Let us give up for ever so wretched a subterfuge. The illustration of his sovereignty does not require the desertion of his church. The first thing we have to do, is to abase ourselves in the dust before him, for the impiety of such a sentiment. The crime of holding and uttering it, is alone sufficient to account for the spiritual judgments that have been resting upon us. God is, and has been for eighty years, "waiting to be gracious" to us; has been all this time manifestly presenting himself to our churches, in that attitude of wondrous condescension and long suffering mercy; and we are pretending to be—"*waiting his time!*" Let it come down upon our ears as his own voice, that "*Now* is the accepted time; that *to-day* is the day of salvation;" and tremble lest this time and day suddenly close upon us, and upon our children, and pass by us for ever.

But one more word shall close this preface. It is a word of entreaty that no hasty judgment be passed either on it, or on the pages it introduces; that no judgment at all be passed upon them, in that spirit which prevails in most of the churches. Ministers and Christians are implored to read them, not in a short and hurried moment snatched from ordinary avocations; but in some still and solemn hour of retirement and, if possible, of devotion; with eternity somewhat in view, and the judgment to which we are hastening. It is not a collection of human opinions or proceedings we are called by this "Narrative" to contemplate: It is *a manifestation of God's glory in his church*, made now to us, through these pages, for the highest and most practical of all purposes; and for the privilege of beholding which, we shall soon have to "give account."

Princeton, March 16, 1827.

Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.

NO. II.

MR. EDITOR—In prosecuting the subject which I have already presented to your readers, I am in the first place to take a brief view of the duties of a clergyman, and the manner in which these duties are usually performed. Under this head, may be mentioned preaching—public, social and private prayer, exhortation, visiting from house to house, & promoting as far as may be the benevolent objects of the day. These are but the leading items in the duties of a minister; and besides them he will have the charge of a family, involving many domestic duties; and he must also devote some time to those general interests which he holds in common with every individual of civil community.

I. At the head of this list stands the article of preaching. Among clergymen who have been regularly educated, two days are generally considered as necessary for preparing a well written sermon. Two sermons must be preached on every Sabbath. To prepare these, and give them the usual share of attention and study, and especially to write them out entire in a fair and legible hand, as is often done, is sufficient occupation for four days incessant industry and exertion. This unremitted labour tends to break down the elasticity of the mind, and to create lassitude and irresolution. It admits of little time or inclination for bodily exercise; and is often the occasion of decreasing spirituality. It scarcely admits of those ample seasons of calm retirement and meditation, which are so necessary to one's progress in the divine life. Every thing is hurried; the mind is burthened and perplexed, and often it will not be brought, but through mighty struggling and long continued effort, to fix itself upon the subject-matter in hand. Besides all this, a clergyman is liable to continual calls and interruptions, which try his patience, impede his labour, and occupy his time, so that his four days of sermon-writing will often be extended thro' the week. When Sabbath comes, it finds him depressed in spirits, and enfeebled through want of bodily exercise; his energies are prostrated, his lungs weakened, by intense study and confinement to a writing posture. He preaches perhaps with little animation: His hearers are dull and inattentive: The whole services of the day have the appearance of formality; and the preacher returns at evening, fatigued, discouraged, sick at heart, and ready with the prophet of old to exclaim—"Lord, who hath believed our report?"

There is also something in the nature of this course of study, which must tend, if not counteracted, to shed an unhallowed influence over the mind of a clergyman. In studying his sermons, he is naturally tempted to recur oftener to human authorities than to the sure word of prophecy. The former are ready formed to his hand by individuals whose praise is in all the churches; the latter has not that distinctness of classification which is needed in the mere text-book of a hasty writer: And when he consults the bible amidst his shelves of authorities, he is liable to go to it as to a dictionary or commentary, and in his haste, almost to forget, for the time being, that any peculiar sacredness is attached to it.

The preacher who is thus circumstanced is perpetually liable to lose his engagedness, to become dull and formal in all his duties and exercises, and to be more or less influenced by a spirit of worldly-mindedness. He is liable to come by degrees imperceptible to himself, to act rather in the character of a professional man, than in that of an ambassador from heaven, offering pardon and reconciliation, in the name of the Mediator, to a perishing world. He becomes less pointed and discriminating in his preaching, and less resolute and persevering in the discharge of the more self-denying duties of his office: And he continues thus to study, to write, and to labour, with little intermission, in numerous instances, till a shattered constitution compels him to terminate his labours, to change his occupation, or to prepare for a speedy descent beneath the clods of the valley.

This is indeed a sad picture, and doubtless it admits of occasional circumstances of alleviation. There are some few men whose sedentary habits become second nature, and who continue steadily on in their severe round of duties, with little intermission, to the period of old age. There are others who succeed in acquiring great readiness and quickness of thought, with a corresponding dexterity in penmanship; and there are others still, who have very tenacious memories, which serve at once to abridge the labour of writing, research and investigation. There are others, also, who naturally possess great elasticity of mind and activity of body, which they retain thro' a long course of the severest mental application. But in all these cases, the individuals are so few in number, as to be considered rather in the light of exceptions against a general rule, than as constituting distinct classes of individuals. The description now drawn will hold good, it is believed, in a great majority of instances, throughout that numerous and respectable class of ministers, who are in the constant habit of furnishing two well written and well digested sermons a week.

True it is, that ministers find temporary relief from an exchange of pulpits, and from the occasional assistance of brethren who are journeying. But this kind of relief is not sufficiently systematic to afford lasting benefit. Nor, if we examine the common practice of preaching old sermons a second time to the same congregation, shall we see much that on the whole can offer a seasonable mitigation of a clergyman's labours. Before any of his sermons become old enough for this expedient, the writer of them will have found ample time for the contraction of habits which will abide by him thro' life, and in all probability operate as a check upon his mind and body, if not undermine his constitution. An adherence to the practice I am contemplating, naturally tends to just such results as have been described; and if these results are in any number of instances prevented or carried forward to a future day, by any such expedients as have now been mentioned, it is only because there is a temporary relinquishment of the practice itself; and not because there is any thing in it, which is of a milder or more happy tendency.

But the practice of writing two well-digested sermons a week, not only tends to injure the health, diminish the spirituality, and break down the energies of the clergyman who pursues it; it leaves him at best but very little time to attend to his parochial duties, and tends to unfit him for a proper discharge of them. This must be obvious on a single moment's reflection. Four days in a week for writing sermons, and one for delivering them, leave but two for parochial duties and secular concerns generally; and these two, it will be recollected, will not be entirely his own, on account of interruptions and hindrances, to which he will be perpetually liable. He must also set apart some portions of the week for exercise, and some for general reading, and for various duties which are not included in the foregoing enumeration; so that the probability is, that there will in reality be no time which he can regularly devote to parochial visitation. Conferences and prayer-meetings he may occasionally attend; and now and then he may furnish, as a sort of off-hand effort, an evening lecture or exhortation. But with feeble health, and enervated constitution, this can hardly be expected of him in ordinary circumstances; and as to an intimate acquaintance with the particular individual character and circumstances of the people of his charge, there is no possible way, in his present circumstances, by which he can arrive at the desired information. He will continue on in his systematic course. Preaching and prayer being his highest official duties, he will endeavour to do these acceptably at all events, and attend to other matters as he finds health, time and opportunity. And yet, as we have already observed, he is scarcely in circumstances to maintain that *intimate* communion with God, which so peculiarly furnishes the person who does maintain it, for every good word and work. It is needless here to speak of the remaining duties of the clerical office. The man who pursues this course, can scarcely find leisure to think of them in the abstract; and as parochial duties are multiplying at the present day, it is easy to perceive that recourse must eventually be had to some other system of management. Many have already made this discovery. Some of them are becoming extemporisers, without much training. Others are having recourse to short-hand writing; and others still are acquiring the habit of writing in great haste, with comparatively little study or reflection. Yet, if I mistake not, there is still among them much want of system and uniformity, and a general want of confidence as to the final success of the expedients they have adopted. They have been driven to these expedients by necessity, and not by choice; and the question still returns with emphasis—"How are clergymen to sustain themselves amidst their increasing responsibilities?"

ELIHU.

For the Western Recorder.

SOMETHING MUST & CAN BE DONE.

NO. V.

Thus I have laid before you, my brethren, in as few words as possible, *something to be done.* Now suffer me to ask you as an individual, *What, and how much each of you will do?* I reminded you in the commencement, that it was not to please your fancy with discovery, or merely to gain your cold approbation, which was my object; but to engage your immediate and efficient co-operation. After looking at the subject in all its bearings, you may still think you can be more useful in some other labour: Or you may turn off the subject, by reflecting on what you *have* done, or by making some trifling excuse. There is to be no compulsion in this work; what you do is to be a free-will offering: But with the work thus put into your hands, and the field lying before your door—with this multitude of immortals full in your view, and believing as you do, that without conversion to Christ they are lost forever—how can you hesitate? Look at these things; decide for yourselves *what and how much you will do.*

It has been thought that the ministry have hitherto manifested too great indifference to this subject, and that this circumstance is still one of the great obstacles to be removed. Let every minister of God rid himself of this reproach. Let me ask every pastor of a church to remember his ordination vows, and the solemn charge he received, when he became a watchman over God's heritage. If *you*, my brother, do not feel and take hold of this subject, how can you expect that your people will prosecute it with energy? Indeed, should a people be ever so active, while their minister merely gives his cold approbation, nothing effective can be done. Was he quite out of the way, others would feel their responsibility and come forward; but now, while they are depending on their minister to take the lead, or at least, to put the thing into operation, he prevents the very object he should promote. Do you inquire what is to be done? Call a meeting as soon as possible, and lay the subject before your church and congregation; preach to them on the subject of sending every child within their limits, immediately into the Sabbath school; and then lay before them a plan, and call upon them to carry it into effect. This done, seize the favourable moment, and rest not till you see the thing accomplished. As often as possible enter the Sabbath school, and give it your approbation, and address the teachers and scholars. Collect all the teachers and as many other youth as possible into a bible class, and meet these some evening every week, and give them suitable instruction.

Do you say your labours are so great already, that you are fainting under the "heat and burden of the day?" But why do you preach on the Sabbath? Is it not to save souls? And are you not bound so to labour as will be most likely to accomplish this object? If you act upon this principle, you will not rest till every child and youth within your society is in the Sabbath school or bible class. You will do this, though you should occasionally preach no more than one sermon on the Sabbath. But the plan is not calculated to increase your labour greatly; some effort is required at first to get the thing into successful operation, and then little else than your watch and care will be needed. It is the province of the minister to put this work into the hands of his people, to press them by the authority of God's word to do their duty, and to give them no rest till they have accomplished it. The season is now opening, and no time is to be lost. Will you not bring the subject forward among your people before another Sabbath shall have passed?

I am not speaking to ministers of any particular denomination. Every one who is a minister of Christ, is called upon by the station he occupies, to engage in the work without delay. Probably each denomination ought to have a separate school, and manage in its own way; and these schools where near each other, can be joined together in one general union. Settled ministers must be prevailed upon to take the responsibility. Nothing permanent and extensive can otherwise be done. We may employ agents and missionaries; but if these cannot make the ministry interested and active, their usefulness must be temporary and limited. I wonder that every man who is watching for souls does not seize upon this object, as he would upon the key of heaven, by which to make an entrance for the people committed to his care.

But while so much is depending upon pastors and ministers—our elders, deacons and leading members in the churches must share in the weight of the labour and responsibility. Have not these been standing inactive in the cause, and resigning it chiefly to the young and inexperienced? This thing ought not so to be; so it *must not* be. Have you, my dear brethren, been excusing yourselves in this way? Do look at it again. What is the office of elder or deacon in the church? Is it not to watch for souls, and especially to have in charge the rising generation? Will you not then embark with all your might in this undertaking? Go at once to your pastor and hold counsel on the subject, and take hold with both your hands to encourage him, and give efficiency to his plans and efforts. Or if you have no pastor, call together the

church; lay the subject before them, and let them not disperse till measures are adopted. Let the elders and deacons be first in this thing, and the less prominent members will follow readily, and give a character of importance to the work, which will silence the mouth of the wicked. At your first meeting, select your plans for schools; divide the society into districts for visiting, and if possible, cause your schools to commence on the following Sabbath. And when you see the system in full operation—every child taught every Sabbath in the bible—then let it be your duty to watch over the interests of this institution, with all that carefulness and patience with which you labour for your own family. When it declines, see that some new impulse is given; see that nothing is wanting to promote its usefulness; and above all, after it has once commenced, see that it have no discontinuance, not even for a week's vacation. The notion that schools must be discontinued in the winter has been ruinous. This is no more necessary than that all other schools should then be discontinued. To suspend the operations only for one Sabbath, makes a great derangement; and there is nothing of the same necessity for a vacation which exists in weekly schools. The elders, deacons, and elderly brethren, then, have a most responsible part to act in this system; and where shall we find an individual in the church of Christ that is to be excused? If there be any one, it must be the "mother in Israel." She would gladly engage in the work; but her *family*, her *children*, render it utterly impossible. Well, must you then be excused? Take your larger children with you. Is there not some one, who is not qualified to engage in this work, whom you can get for two or three hours every Sabbath to stay with your family? Look around among your neighbours, and see if there is not such an one—one who has no heart to this work. We want *pious* teachers, and those perhaps who will not teach can stay with the little ones of your household. But if you must be excused from becoming a teacher, perhaps you may do something else. There is much to be done during the week. Call upon the poor family that lives not far from your door.—There you will find four or five children who cannot go to Sabbath school for the want of clothes. Take it upon you to supply them with your own hands. Your children are already clothed. And why? Because God has given you more than he has this family. Go on through your society, and you will find a number of such families. Call together the sisters and mothers in the church. Propose to them an association for furnishing poor children with clothes, that they may attend the Sabbath school.—Let each one set apart half a day of every week for making garments, and persevere till not a child is kept at home for want of clothes. In addition to this, you can visit other families, to persuade unwilling parents in favor of the system. A woman has ready access to a family. One mother can address another with persuasive arguments, and is more likely to succeed than any other person. Here then is work, where your services shall be as important & effective as tho' you had a class for personal instruction.

Now, let me ask again, who is there to be excused from this work? Must we go on further, and point out the part which the young men and women in our churches are to act? I take it for granted that these are already enlisted and have commenced their labours. No such one, who has at all the spirit of religion, will be disposed to desert his station. You have already *done something*; but can you not *do more?* You have no right to consult merely your own convenience, and hold yourself to that place which seems most pleasant to you. You perhaps now have a class of intelligent children, whom it is a pleasure to instruct. Your attention has been wholly absorbed in these, and you have forgotten the many children who have never entered your school. But the object before us is to get the *greatest possible number of scholars*, and to get those *who otherwise would not attend*. Then obtain some one to take your class, who otherwise would not enter the school, and go out and collect together other children, who never would otherwise be taught. Lead them to the school, and teach them when they are there. In such a cause as this, let none of us consult our own ease.

Brethren, the subject is before you; and now it remains for you to decide whether this plan shall be carried immediately into effect. What is your decision? What will you do as individuals *this spring* and the *ensuing summer?* Wait another year, and your work may be done, and you called to give your account. Wait another year, and those children which you were bound to lead into the Sabbath school will perhaps be in eternity. Do you ever pray, "Lord what wilt thou have me to do?" Then look this subject over again. Let conscience decide. You must answer it to the souls that are around you—to souls which you will meet at the *last day*. It is not for some far distant object, in a place you have never seen, or for persons who are strangers, that you are called to labour. No; we are called upon to do this for ourselves and our neighbours. The effect is to be seen and felt around us, in our own families, and in our own churches. It is for our children and our friends that we are to do this; and with the blessing of God, we may hope to see the happy effects of what we shall do before we are called to rest in our graves.—Remember that what *you* may do as an individual may be left from generation to generation till the end of time, and be felt by thousands to all eternity.—What will give you the most satisfaction, when from a dying bed you shall be reviewing the actions of your past life? Look at all these things, with your eyes fixed upon the retributions of eternity, and then decide *what* and *how much you can do*.

V. D. M.

Religious Intelligence.

From the Christian Watchman.

AFFLICTIVE TIDINGS.

Death of Mrs. Judson in India.—By the arrival of the brig Mars, from Calcutta, Capt. Titcomb, 101 days from Sand-Heads, we have the distressing intelligence of the death of Mrs. Judson. Rev. Mr. Yates of the English Baptist mission, at Calcutta, who came passenger in the Mars, is the bearer of letters giving this information.—He is on a visit to our shores for the recovery of his health, much impaired by repeated attacks of fever. Mrs. Judson died about the 24th or 25th of October; but the attendant circumstances are not particularly known. Some of them are stated in a letter below, kindly furnished for our paper by an obliging friend. Previously to Mrs. Judson's illness, Mr. Judson had departed for Ava, with the British commissioners, as their interpreter. He had agreed to accompany them at their solicitation, in the hope of prevailing on the emperor of Burmah to consent to the free exercise of the christian religion in his dominions. It was not probable that Mr. Judson was made acquainted with his loss before the last of December, or beginning of January.

The following is an extract of a letter to a lady in this city, [Boston], from Mrs. Wade, now in Rangoon with Mr. Wade, both of the American mission to Burmah:—

Rangoon, Nov. 14, 1826.

My very dear Mrs. S.——Our last letters informed you that we were sailing for Amherst by way of Rangoon, where we arrived the 9th of this month, after a long, and in some respects very unpleasant passage. From a letter which I received from Mrs. Judson just before we left Bengal, we learned that she was much pleased with the new station, and the prospect of a home for life. We were unusually cheerful and happy during our voyage, in the prospect of finding at last, a little peaceful spot, where we might devote our few remaining days more directly to the great object for which we came to this country. But when we reached Rangoon, almost the first intelligence is * * * * * * O, how shall I tell you, my dear sister? that our dear Mrs. Judson is no more!! that she died in a strange place, far, far from all those who would have felt it their greatest consolation to have watched her sickness. I feel my heart too deeply affected by this dark dispensation to dwell at present upon the irreparable loss we have susained; but your affectionate heart will suggest all. The melancholy intelligence has been sent to Dr. Judson, at Ava; but it is not probable that he will be able to return within a month. My heart bleeds to think what he will suffer. But why should I indulge in excessive grief, or be unreconciled to the will of God? Truly her worth demands our tears; but the great Head of the Church can accomplish his wise designs without the aid of mortals; and I well know, that though he should call *all* his most able and devoted servants home, yet he will spread his glorious gospel through all the nations of this fallen world. All the particulars we have been able to obtain here, are that our dear sister was ill of a slow fever about a month, and died on the 24th or 25th of October. She received every kind attention from a skilful physician, and enjoyed the society of two European ladies, one of whom has the care of her little daughter at present.—The physician says, that long before he thought her case at all alarming, he could not prevail upon her to think she should recover, and that she was constantly talking about death.

We expect to proceed to Amherst in a few days, when I hope to be able to give many more particulars; but we find it so very difficult and expensive to get a passage, that we intend to proceed in a very small vessel, which we fear will not be able to protect us from the pirates, who have been very troublesome here of late. But duty appears plain, and after we have taken every prudent precaution for our safety, should we fear that he who has preserved us by what seemed almost a miracle, will now forsake us? No, my sister, we do not fear, because we know that the Shepherd of Israel never slumbers nor sleeps, and that our lives are the care of a kind unerring Providence. We also know by happy experience, that our heavenly Father can support and cheer us in great extremities; and if he should by any providence see fit to call us home—O, how blest will that soul be, when it shall, like our dear departed sister, have exchanged this "vale of tears" for the pure joys which proceed from the throne of God and the Lamb.

Mr. Hough and family left this place for Bengal, about ten days before our arrival. I understand that they intend to proceed to some part of Arracan. I frequently receive letters from sister Sutton, (late Mrs. Colman), but still feel the loss of her society most sensibly. She is pleasantly settled at Cuttack, engaged in female schools, and seems very contented and happy. The English troops are expected to leave this place on the 20th of this month, and the town is already in a wretched state and filled with robbers. I hope to be able to commence a female Burman school soon after our arrival in Amherst. We both enjoy excellent health at present, and desire nothing so much as to be settled where we may be useful. ——

We learn further, by Rev. Mr. Yates, that in the church at Calcutta, of which he is pastor, 30 were added the last year. His place is supplied for the present, by two brethren in the ministry, recently from England, and by the occasional labours of Rev. Mr. Boardman, who with Mrs. Boardman is still in Calcutta. Mr. and Mrs. Hough are are also in that city.

A short time before Mr. Yates left Calcutta, he had the pleasure of seeing the venerated Dr. Carey, who enjoyed uncommon health, and was able to perform his accustomed labours, and to preach with great acceptance. The college at Serampore was in a prosperous state.

There are in the city of Calcutta, including the church at Fort-William, seven protestant churches; four of the English establishment, two of the Baptist denomination, and one of Scotch Presbyterians.

The circulation of the bible in India, and the increasing means of literary and religious information, are operating, though silently, a most wonderful moral renovation in that extensive country. The uniform influence of literature and science is the destruction of idolatry, even where the christian religion is not embraced. One instance not long since occurred, in which a Hindoo of large property, the owner of an idol temple, removed the abomination from the building—destroying the idol, and demolishing the temple. The circumstance produced in the vicinity a great excitement.

The Hindoo college in Calcutta, wholly supported by the natives, is indirectly doing much good, by scattering information. Its number of students is believed to exceed 200; and although the principles of christianity are not acknowledged, the literature and science which this establishment teaches, are favourable to civilization, and calculated to bring idolatry into the most perfect contempt.

HIGHLAND MISSION.

The Winter.—The weather has been very cold on these mountains, and the snow very deep; but I was enabled to go thro' storms and snow banks to my appointments; and, with few exceptions, always found a congregation, let the weather be as it would. My soul is on the wing to see the work of God go on as it does; and when you read this, I hope it will make your heart glad also.

For punctuality these people are superior to any among whom I ever travelled. They are always out to meeting at the time; and if it so happens, that I am not there at the time appointed, they will go to singing and praying till I come. They keep up the forms of standing in time of singing, and kneeling in prayer.

The state of religion is very prosperous at present.—*Ch. Adv.*

YOUNG MEN'S MISSIONARY SOCIETY OF NEW-YORK.

This Society, which is auxiliary to the American Home Missionary Society, held its fourth anniversary a few days since, at the city hotel.

"It appeared from the report, (says the Observer), that the receipts of this society during the year, had amounted to $1381 47; which is $300 more than the income of any former year. The amount paid over to the Parent Society was $1300, and has been applied to the aid of twenty-four congregations, in the support of twenty-two ministers, more than half of whom have been continued through the year, and are still on the list of the Society's engagements. These missionaries have reported 13 1-2 years of service within the last year, being a larger amount than was ever before furnished by the society in a similar period. Two revivals were mentioned as having been enjoyed under the labours of the society's missionaries; one in Florence, Oneida county; the other in Canton, St. Lawrence county. The former resulted in the hopeful conversion of more than sixty souls; and among the fruits of the latter, twenty were added to the church on the first Sabbath of the present year, by which its numbers were more than doubled. Most of them were heads of families."

Religious Charities in Africa.—At Sierra Leone is an auxiliary Bible Society, which in ten years has remitted £800 to the parent society. A Prayer-Book and Homily Society has also been formed, and flourishes. The Church Missionary Auxiliary supplies instruction to 1550 children, exclusive of those in Freetown; also to 3100 persons on the Sabbath, and half that number on week days. At all the stations are nearly 500 communicants. There is also a society for the relief of the poor, which had in hand at the last report, £270. These institutions have been depressed during the trials the colony has had to encounter from pestilence and war, but they are now reviving.—*Vis. & Tel.*

New-Zealand.——A missionary of the Church Missionary Society at New Zealand, writes under a recent date, as follows: "A very material and visible change has taken place in the natives, during the last six months. If we are diligent, the Lord will soon abundantly bless our labours: Nay, he has blessed them already in an encouraging degree. To his great name be all the glory! We have, this summer, made it a point to dissuade the natives from going to war; and, blessed be God, we have succeeded far, very far, beyond our expectations." ——

Mrs. Fry.—This female, upon whom we may suppose the mantle of Howard descended, continues her labours of love "to the spirits in prison" with unabated application. She has lately left England to visit the gaols of Ireland, under the especial care and sanction of the Secretary of State. The paper before us remarks—"The extraordinary and successful exertions of this benevolent woman in the prison of Newgate are well known. She has entirely reformed the female departments—turning the most vicious and dissipated habits to industrious results. Her influence and regulations even extend to the transports for the conveyance abroad of the convicts." ——

German Universities.—By a letter from Mr. E. Robinson to a gentleman in this city, we learn that the present number of students in the university of Halle, is 1103; of whom 789 are theologians. Of these 40 or 50 only have any pretensions to seriousness. Two hundred and three are jurists, 52 medical students, and 59 philosophical. The number at Gottingen is about 1470; of whom some 250 are theologians, and about 700 jurists. Berlin has about 1600, and Leipsig about 1100.—*N.Y. Obs.*

Latest from Liberia.—The United States schr. Shark left Mesurado on the 12th February, at which time the colonists were in good health, and their affairs prosperous.

A letter from Prussia states, that Professor Hodge, of the Theological Seminary at Princeton, was expected to arrive at Halle in the early part of February, where he had concluded to take up his residence for the present. Mr. Robinson was living in the house of Gesenius, the celebrated Hebraist.

A New Measure.—At a late meeting of the American Colonization Society, a resolution was passed, "That a committee be appointed to prepare and cause to be translated into the several languages of most current use in Europe and America, a memorial to the sovereign authority of every maritime nation on both continents, earnestly soliciting the denunciation of the slave trade as piracy." The committee are, Gen. Mercer, Gen. Jones, and the Rev. Dr. Lawrie.—*Rec & Tel.*

Twelve different sessions of the Presbytery of Newcastle have decided *against* erasing that section of the Confession of Faith which forbids the marriage of a man with his wife's sister, and only two in favour! ——

We are authorised to say, that the Rev. Dr. Staughton has resigned his office as President of the Columbian College.—*Col. Star.*

Revivals.

Revival in New-York.—The following paragraphs, which appear in the narrative of the Presbytery of New-York, as published in the last number of the Observer, will be read with lively interest:—

"In giving a prominence to those churches which have been favoured with the special influences of the Holy Spirit, we may not omit the church in *Canal-street*. There has been an increasing spirit of prayer in the members of this church, and very considerable excitement among the people of the world. A goodly number are now asking the way to Zion, with their faces thitherward. As the fruits and evidences of this gracious work, 60 have been registered among the people of God.

"The church in *Laight-street* has been greatly cheered with the experience of the quickening and renewing influences of the Holy Spirit. Many are wrestling in prayer, and seem to prevail. The church is awake. Impenitent sinners are made to tremble, and seek refuge in Christ. Forty have already been added to the communion of the church, from the world. The particular means that appear to have been most honoured in the commencement and progress of this joyous work, are meetings for religious conference, and affectionate, faithful pastoral visitation.

"The church in *Spring-street* has enjoyed a season of refreshing from the presence of the Lord. A delightful degree of harmony prevails among the fellowers of Christ, and they all have a mind to the work. Eighty have been received into the church from the world, and an interesting number are still inquiring "what they shall do to be saved?"

"The church in *Rutgers-street*, ever since they have been favoured with the services of their present pastor, have formed a luminous spot in our spiritual horizon. They have enjoyed a continuous revival for four years. During the past year, the means of grace have been laboriously applied, and eminently blessed. Sixty-four have been gathered from the world into the church. Anxious meetings are still numerous and thronged; and present indications evidence the pleasing hope, that even yet it is but spring time with them."

New-Hampshire—Eastern Part.—The New Hampshire Repository & Observer gives the following statement:—

"The revival in the eastern section of this state is assuming a more decided and powerful character. In Portsmouth *many* are bowing before the throne of mercy, and pouring forth penitential tears at the foot of the cross. Others are inquiring with deep solicitude. In Elliot, a town opposite Portsmouth, the Lord is honoring his great name by a display of his converting grace. At a meeting, held a few weeks since, so great was the seriousness and solemnity of those who were present, that after the close of the exercises, not one could be persuaded to leave the room, till taken by the hand and led to the door, and told to go away and give himself to the Lord Jesus Christ.

"About three weeks since, there were manifest indications that the Lord was about to revive his work anew in Hampton. Nor have the hopes of Christians been disappointed. The arm of the Lord has indeed been made bare."

Union River, Maine.—The Waterville Intelligencer contains a detailed account of a revival on the borders of Union River. It commenced in August last, in the south part of the town of Surry, when four or five conversions occurred. The work received a new impulse from the religious services of the last Sabbath in September, in the baptist meeting-house near Ellsworth bridge, and in Ellsworth town house. Its effect generally was considerable; but most remarkable on a company of young men employed in the saw-mills. They were in number 30; three only were previously pious; and now only three remain of whom there is not good reason to hope that they are subjects of renewing grace. The work soon after spread with great rapidity into all parts of the towns of Surry and Ellsworth, and into the adjacent plantations. A general seriousness prevailed, and an almost universal attention, at least externally, was given to the all-important subject of religion.

Encouraging appearances were soon discovered at Mariaville, a settlement at some distance from Ellsworth, on Union river. In this place the work soon became general, and in some parts of the settlement very powerful. Indeed within a few weeks of its commencement, the work was going on through the whole extent of the river, a distance of nearly 60 miles.

The work has embraced some of almost all ages. Persons, from the age of twelve years or under, to the advanced age of eighty-three have been hopefully converted. The number of hopeful converts we are not able to state, exactly, as but a small part of them have yet made a public profession of religion. We think however that three hundred will probably fall below the true number. Fifty-five have been baptised and united to the baptist church under the care of Rev. Benj. Lord, and about the same number, who have received the fellowship of the church, are now candidates for baptism. About twenty have been united to the congregational church under the care of Rev. P. Nurse. Some have been baptised and united to the baptist church in Mariaville. The special excitement has mostly subsided in the village, and in those places where it first commenced; but is still going on in the back settlements; and has recently commenced in Trenton, an adjoining town, where the prospect is very encouraging.—*Portland Mirror.* ——

In Portland, (Me.) an interesting work of grace is progressing. More than one hundred are numbered as hopeful subjects of the work. The several denominations of Christians share in the revival, and as many as three hundred appear to be earnestly inquiring what they must do to be saved.—*Rec. & Tel.*

Berkshire County, Mass.—A clergyman in Berkshire county writes thus to his friend in this city:—"With respect to the revival in this county, I have only time to say, that it far exceeds whatever has been known here before. Almost the whole county is moved. In Williamstown, where the work has just commenced, it is said that almost every individual, both in college and town, is anxious or rejoicing. In Pittsfield, the work is glorious. It was stated at our last Sabbath prayer-meeting, that 180 or more were indulging a hope, and that 200 were present at one inquiry meeting. In Lenox, the number of conversions is about 20 a week. In Lee, more than 200 are rejoicing in hope. At a meeting there last week for young converts, those who dated their hope within the week preceding, were requested to rise. The number who rose was 40. Richmond and Stockbridge compare with Lenox: Sheffield and Egremont with this town; a few hoping, a few inquiring. In Tyringham and the north part of New Marlborough, the state of religion is very interesting. In Williamstown, Pittsfield, New Marlborough, and Tyringham, the work commenced only four or five weeks since. In Canaan, Green-river, Spencertown and New-Lebanon, in New York, the revival is not less animating than in this county. Something very interesting is apparent in the north part of Litchfield county, Con. A constant intercourse is kept up between the brethren by a weekly conference, held in rotation at the several towns, and attended by lay delegates from the various churches. In all the towns I have mentioned, except New-Lebanon, these conferences have been held; and in several more. A great blessing has *invariably* followed."—*N. Y. Obs.*

Extract of a letter from Rev. George Evans, dated Amesbury, Mass. March 5, 1827.

Dear Brother—I have the unspeakable satisfaction to inform you, that the people in this place are now enjoying a refreshing from the presence of the Lord. Some of the fathers and mothers in Israel have had their "youth renewed like the eagle," and have been enabled to say, "my cup runneth over." While seeing and hearing them, I have often been reminded of an expression uttered by the venerable Simeon, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Lebanon, Conn.—A letter from a gentleman in Lebanon, to a person in this city, dated April 1, 1827, says, "We have a revival of religion here, which commenced in the month of January. The number of converts is more than thirty, principally youth."—*N. Y. Obs.*

Richmond, Vir.—The Evangelical Inquirer, for March, contains the following brief notice of the good work in Richmond:—

"The delightful season with which this city has been visited continues. The number of those, that in several churches and congregations have made a profession, amounts to between four and five hundred. A more circumstantial account can be better given hereafter.

"A very considerable [excitement] is also enjoyed in several other parts of our commonwealth. In Norfolk, and in the county of Hanover, in the neighbourhood of Winn's meeting-house, great concern, we understand, is manifested, and numbers have joined themselves to the Lord."

WESTERN RECORDER.

UTICA: TUESDAY, May 1, 1827.

Sunday Schools and Bible Classes.—Several of the religious papers, we perceive, have taken favourable notice of the views of our correspondent "V. D. M." in behalf of these rising institutions. But editors are necessarily *hasty readers*, and they sometimes unwittingly seize upon the less important features of a plan, and overlook the rest. This, in an instance or two, has happened in relation to the articles we are alluding to. It is indeed a "striking thought," that the system of sunday school and bible class instruction virtually brings at once into the field of labour a "host of missionaries, evangelists and pastors, already educated and prepared for their work." But the thought is not less striking, that while these same individuals could do little or nothing in other departments of labour, they may here, with suitable assistance, operate upon the whole mass of community, and absolutely do more to check the torrent of vice and immorality, by thus turning aside the innumerable "little rills, and currents, and bubbling springs," which feed it, than is now done by "all other departments of labour." If children universally were kept in these institutions, from the age of five to eighteen years, what would be the result! Thus trained up in the way they should go, they would not, when old, depart from it. There are many other advantages which V. D. M. has insisted upon; and there are others, perhaps, which he has not mentioned. We publish his last communication on the subject to-day.

Duties of Clergymen.—The remarks which appear under this caption to-day, as we perceive by the general connection of the articles which the writer has furnished us, are intended not in the least to lessen the measure of ministerial confidence; but to show, from the increasing labours which attend the ministry, that it is high time for some regular and systematic plan of alleviation to be adopted, or some scheme of facilities contrived, whereby more labour may be effected with less difficulty.

Prayer-Meetings during the Anniversaries.—There has been some ground for regret, that the anniversaries of our religious institutions at New-York, and at other places, were not more generally *distinguished* for a discriminate and pervading influence of pious sensibility. The same evil has been complained of in England, where it has existed to a still greater extent. The remedy is obvious, and always at hand.—Whatever, in the whole compass of christian effort, is undertaken and prosecuted in a prayerful spirit, will shed the desired influence over the whole circle of business and deliberation. The ensuing anniversaries at New-York, it is hoped, may exhibit less than formerly the pomp of speech-making, and more of the meek spirit of supplication. It seems by a notice in the last Observer, that the convention of 1826, which organized the American Home Missionary Society, instituted a prayer-meeting, to be held daily during the future seasons of the anniversaries in that city. Accordingly, the Secretary has issued a notice, of which the following is an extract:—

"The annual meeting for prayer this year, will be commenced on Tuesday the 8th of May next, at 8 o'clock, A. M. in the session room of the Brick Presbyterian Church, and will be continued the three succeeding mornings at the same hour. The object of the meeting will be unitedly to supplicate the blessing of God on the great benevolent enterprises of the age in which we live, particularly the national societies whose anniversaries will be held that week in this city. Christians of all denominations, friendly to the cause of Sabbath schools, of religious tracts, of the bible, and of christian missions, are affectionately invited to attend."

A good Proposal.—A correspondent of the Troy Review proposes that there should be a convention called, to take into consideration what measures can be adopted for the general revival of christian psalmody; the convention to consist of such clergymen and laymen as have acquired some knowledge of the art, and become anxious for a reform. We cheerfully join with the editor of the Review in seconding this proposal.

A suggestion of a similar nature appears also in the Richmond Visitor & Telegraph. The best friends of psalmody have too long acted without concert.

A Request.—The following communication, which appears in the columns of the last New-York Observer, was accidentally overlooked till our last number had been issued:—

MESSRS. EDITORS—Mr. Nettleton solicits the favour of informing his correspondents, through the medium of your paper, that owing to feeble health, it is impossible for him at present to comply with their varied requests; and he would more particularly apologise for not answering many of their letters, containing important information, which would seem to demand immediate attention. He takes this opportunity to request that you will do him and his friends the justice, not to admit into your paper, as some have done, any surreptitious and garbled extracts from their private correspondence.

April 12, 1827.

☞ The editors of the Boston Recorder and Telegraph, the Western Recorder, the Connecticut Observer and Religious Intelligencer, will confer a favour by inserting the above.

The following comment upon the above appears in the last Troy Review:—

"We publish the above notice, although not requested so to do; and we take this occasion to express our firm belief, that no editor friendly to revivals, or to the cause of Christ, would publish "surreptitious" or "garbled extracts of any private correspondence" above alluded to, if by this is meant the printed extract of Doct. Beecher's letter to the Rev. Mr. N. Indeed, we have not heard of its being published in any papers except in those of Unitarians and Universalists, who, somehow or other, seem to consider it as altogether on their side. We cannot, however, avoid expressing our surprise at the publication of such a card as the above, since it is well known in this city, by *what* and *whose* underplotting and *management* that same extract came into the hands of the enemy; and we do sincerely hope, that Christians who profess to be engaged in the cause of their Master, will henceforth be cautious what company they keep."

"*Taste not.*"—The communicants of Union church, in Essex street, Boston, have resolved with great unanimity, that they will use no ardent spirits, except in case of sickness. The Recorder & Telegraph says "the subject is before other churches in the city, and will probably be disposed of in a similar way."

Quarterly Review.—The first number of a Quarterly Review, similar in character and design with the North American Review, has been issued by Carey & Lea, in Philadelphia, and in Europe at the same time. Mr. Walsh is understood to be its conductor; and it is expected that the undertaking will call forth some of the first talents in the country. Mr. W.'s literary character is well known. As to religion, we understand, he is a Roman Catholic, but not bigoted. It is stated that the first impression of No. 1st, consisting of 2000 copies, has already been disposed of, and that a second will shortly be put to press.

National Preacher.—No. XI. of this publication, which has just made its appearance, contains a sermon by Doct. WOODS, of Andover, Mass. on "The Duties of the Rich," (see 1st Tim. vi. 17, 18, 19), occasioned by the death of Moses Brown, Esq. one of the founders of the Theological Seminary.

Youth's Companion.—The first number of a small weekly paper, bearing this title, has just been issued by Willis & Rand, editors of the Boston Recorder & Telegraph. It is to be devoted specially to the improvement of children and youth, and will doubtless be conducted with ability. Price $1 50 in advance, or $2 at the close of the year.

Means of Regeneration.—A dissertation on this subject, by the Rev. Gardiner Spring, D. D. of New-York, has just been published by John P. Haven.

Political.

FOREIGN.

British Debt.—Bell's Weekly Messenger gives the following account of the rise of the national debt of England:—

At the revolution in 1689,	£1,054,925
At the peace of Ryswick, 1697,	21,515,742
At the peace of Utrecht, 1714,	53,681,076
At peace of Aix-la-Chapelle, 1758,	78,293,313
At the peace of Paris, in 1763,	133,259,275
At the peace of Versailles, after the American war, in 1783,	238,232,248
At the peace of Amiens, 1802,	499,752,073
Amount of the debt in 1813,	600,000,000
Estimated amount on the 5th Jan. 1827,	900,000,000

Liberia.—The Colonization Society acknowledges the receipt of letters from Liberia up to the 14th of February, representing the colony as in the enjoyment of health, peace and prosperity. The colonists are engaged in constructing new and more extensive fortifications, and various other public buildings, and are making great improvements in their condition. The agriculture of the colony promises well for this year. Tobacco is 75 cents the pound, and none can be bought even at this rate. A valuable grant has been obtained of the Junk territory, forty miles south of Cape Mesurado, and a factory commenced at that place. The establishments at St. John's, Grand Bossa, Young Sister's and Factory island, are still maintained, and promise important advantages. The colonial agent, Mr. Ashmun, expresses his determination to visit the United States the ensuing summer.

The Canadas.—If we are to judge from the language of the journals of the Canadas, the public mind there is much agitated by recent political acts on the part of the Governor in Chief, Lord Dalhousie. The Colonial Advocate, speaking of his recent prorogation of parliament, because supplies were not voted in a shape to suit his views, says—"A dark and gloomy cloud hovers over these devoted colonies. Acquired in blood, they will be lost by misrule. The same policy which separated the United States from England, is now most perseveringly pursued by the colonial governments of Upper and Lower Canada."

DOMESTIC.

Titles of Laws.—More than three hundred of the laws passed during the late session of the Legislature, were for private or local purposes. The following are titles of the public acts:—

An act to amend the act, entitled "an act for the more easy pleading in certain suits."

And act to amend the act, entitled "an act to abolish imprisonment for debt in certain cases."

An act in relation to the state prison at Auburn.

An act to amend the act, entitled "an act directing the mode of appointing certain officers whose appointment is not otherwise provided for by the constitution."

An act further to amend the act, entitled "an act for regulating trials of issues, and for returning able and efficient jurors."

An act authorising convicts under sentence of the courts of the United States to be imprisoned in the state prisons and penitentiaries of this state.

An act to authorise the sale of certain lands therein mentioned, by the people of this state.

An act to extend the terms of the supreme court.

An act for the further direction of the commissioners of the land office.

An act to amend the act regulating elections, and to regulate the election of justices of the peace.

An act relative to the degree of doctor of medicine conferred by colleges without this state.

An act to amend the act, entitled "an act in addition to the act concerning infants."

An act requiring sheriffs to renew their security to the people of this state.

An act for the preservation of bridges.

An act to revive and continue in force "an act relative to the court for the trial of impeachments and the correction of errors," passed Jan. 26, 1825.

An act to provide permanent funds for the annual appropriation to common schools, to increase the literature fund, and to promote the education of teachers.

An act concerning the clerks of the supreme court.

An act to revive the act concerning the Erie and Champlain canals, passed April 20th, 1825.

An act explanatory of the act relative to partnerships.

An act in addition to the act, entitled "an act for revising and publishing the laws of this state."

An act to amend the act, entitled "an act to amend the act for the relief and settlement of the poor."

An act directing the mode of selecting grand jurors.

An act further to provide for the gradual enlargement of the state library.

An act respecting lunatics.

An act in addition to the several acts concerning the inspection of pot and pearl ashes, of flour, and beef and pork.

An act to prevent the sale of tickets of unauthorised lotteries, and to prevent the forgery of lottery tickets.

An act to prevent kidnapping.

An act further to amend the act, entitled "an act to organise the militia."

An act for the relief of certain justices of the peace and other persons.

An act relative to the expenditure of monies on the canals.

An act to amend the act, entitled "an act relative to the canals," passed April 18th, 1826.

An act for the payment of certain officers of government and other purposes therein named.

The Morgan Affair.—A court of oyer and terminer for Niagara county, was held week before last at Lockport. Judge Birdsall charged the grand jury specially, in relation to the outrage upon William Morgan, who is generally supposed to have been taken to the fort in that county, and murdered. The grand jury spent near four days in inquiring into the affair, and the investigation by this tribunal resulted in a presentment to the court, by the jury, "that they had taken the subject under serious consideration; and that every person supposed to have knowledge of this transaction, might be produced before the grand jury, three members of the Lewiston committee, who have been exceedingly active in their exertions to bring to light the perpetrators of this high-handed outrage, were examined by the grand jury. This committee were furnished with subpœnas to compel the attendance of witnesses, and thirty-one persons were examined at their summoning, in addition to fifteen others produced by the district attorney. That having patiently and diligently investigated the subject, and having heard all the testimony offered to them, they are confirmed in their opinions that no facts have been disclosed, whereby they, as jurors, upon their oaths could impeach or make presentment or indictment against any citizen for the offence aforesaid, or for any offence connected thereunto."

The Rochester Telegraph says—"Darkness, rather than light has been created by every attempt to investigate this affair. Col. Gillett, the keeper of Fort-Niagara, denied all knowledge of Morgan having been there, and explained in a satisfactory manner to the jury, the appearances of blood in the magazine."

Lottery Law.—The new act requires all persons vending tickets (except the managers of existing authorised lotteries, and their agents) to procure a license, and to pay therefor in the city of New-York $250, in Albany $175, Troy $100, Hudson $75, Schenectady $50, and in other places a sum not less than $20 nor more than $100. It also requires them to enter into bonds, not in any way to vend foreign lottery tickets or shares, and not to share tickets of any description. It punishes the forgery of any lottery tickets as a misdemeanor, subject to imprisonment not exceeding seven years. It requires the managers and their agents to take out licenses, but without compensation, and without the bond above mentioned; and authorises them to divide the tickets of authorised lotteries into shares, and also authorises any licensed vender to sell such shares. It prohibits the vending of foreign tickets, and of any tickets in private lotteries, of articles, goods, money, &c. by declaring each a misdemeanor, subjecting the offender to a fine not exceeding $500. or imprisonment not exceeding one year, or both.

The English ship Killingbuck, from Antigua, arrived at Alexandria, D. C. on the 21st ult. with a full cargo of molasses, rum and wine, and several passengers. She was promptly ordered to depart in 24 hours. On application to the President of the United States, the passengers were permitted to land with their baggage; but no other privilege being granted, the ship sailed, within the prescribed time, for some port beyond the limits of the United States. A part of the cargo was on account of resident merchants.

Arrival of the U. States.—The frigate United States, Com. Hull, arrived at New-York on Sunday, from a cruise of three and a half years in the Pacific, all well, not having lost an officer since her departure from the U. States.

Messrs. Van Buren and Cambreleng, of this state, the former a member of the Senate, and the latter a member of the House of Representatives of the United States, have been, since the close of the session of Congress, on a tour in the southern states. The Augusta (Geo.) Chronicle thus notices their arrival in that city:—"These gentlemen have been distinguished in Congress as the able and unprejudiced advocates of southern rights. In the name of every true hearted Southron, we hail their arrival among us, and tender them the right hand of hospitality and good fellowship."

Abduction.—In pursuance of a resolution of the common council, the mayor of New-York has issued his proclamation, offering a reward of one hundred dollars for the discovery of the persons supposed to have been guilty of the murder or abduction of Peter Haviland, of that city, who has been missing since the 14th inst. under suspicious circumstances.

Domestic Manufactures.—It is said that the value of *American manufactured cotton goods*, sold at Philadelphia in a single year, varies but little from *four millions of dollars*, and is rapidly increasing; whereas, in the years 1804, '5, and '6, the whole amount sold in that city, was only $17,670!

Eleven thousand yards of cotton cloth (most of which is printed for calicoes) are manufactured *daily* at the Merrimack Company's mills, in Massachusetts.

The canal boat Henry Eckford, of the pilot line, owned by Joy, Brace & Co. cleared from this city on Wednesday for Buffalo, laden with merchandize principally to merchants in Ohio and Michigan, the toll of which amounted to $300 44. This is the heaviest toll paid on any boat on our canals.—*Alb. D. Adv.*

The steam-boat Superior left Buffalo for Detroit on Monday of last week.

The canal navigation is now open from Buffalo to Albany.

Common Carriers.—The Cleveland (Ohio) Herald states, that a Mr. Holmes has recovered against the Lake Erie Steam Boat Company $455, in the Ohio courts, for the loss of a trunk originally delivered, with other property, to the master of the Superior for conveyance to Cleveland. It seems the trunk was left on board when Holmes was landed, and passed through several hands before he again obtained it. During the time it was out of his possession, it was robbed of about $100 in money, besides wearing apparel. The company was made liable as common carriers, and under a special agreement to deliver the property in safety.

Suicides.—Mr. Ashner Barnard, a respectable farmer of Milford, Otsego county, put an end to his life by hanging himself, on the 15th ultimo.

Mr. Ephraim Hull, of Hinesborough, Vt. hung himself on the 13th ult. Both of these men, though in competent circumstances, suffered from anticipating the evils of poverty, till their minds became so alienated as to lead them to the fatal deed.

The treasurer of the Baltimore Greek committee acknowledges the receipt of a diamond hoop ring and large gold ornament sent him, to be sold for the benefit of the Greeks. The cost of these articles is supposed to have been at least one hundred dollars.

Gideon Tomlinson, Esq. is elected Governor of Connecticut, in the place of Mr. Wolcott. Gov. Lincoln is re-elected in Massachusetts.

John Randolph, of Virginia, is elected to Congress, in the place of Mr. Crump, who retired to give him place.

The *Christian Advocate and Journal*, published under the patronage of the Methodist connexion at New-York, has reached the 32d number of its first volume, or, in other words, has been published 32 weeks. It has now TWELVE THOUSAND subscribers! Two editions of the few first numbers have already been published and are gone; and preparation is making to publish the third edition. What cannot unity of purpose and feeling accomplish?

Ohio Wine.—Thirty barrels of wine have been made from the grapes of the country, by a farmer near Dayton, Ohio; and one near Germantown made one hundred barrels. Cultivation would doubtless improve our native grapes. The market price of the wine is fifteen dollars per barrel.

Two boys, about 16 and 17 years of age, from the Potawatamie tribe of Indians, have been sent to Vermont to receive a medical education at the institution in Castleton. Their names are Sesivay and Conauda, in their native language, but they have received the English names of Francis Barren and Thomas Baldwin. They have been for four years at Mr. McCoy's school in Indiana, where they have made good proficiency. It will require but little more than $100 annually to support them both; and this amount is expected to be raised by subscriptions in the vicinity. After completing their education they intend to return to dispense the benefits of it to their countrymen.

DONATIONS TO THE AMERICAN HOME MISSIONARY SOCIETY.

GENEVA, *April* 20, 1827.

Mr. EDITOR—I send you the following list of donations to the A. H. M. Society, received at the agency during the two weeks which have occurred since my last notice—bringing down the account to the time of our annual report, viz:—

Benton—Aux. Association, ($20 84 previously acknowledged—$31 59 in all),	$10 75
Geneseo—Young Ladies Aux. Association, by Miss S. B. Lawrence,	18 44
Prattsburgh—Sundry individuals, by Elam Bridges,	13 22
Canandaigua—A Friend, by Mrs. H. Dwight,	3 00
Pen-Yan—Ladies' Aux. Association, to constitute their pastor, Rev. Chauncey Eddy, a life member,	30 00
Richmond—Aux. Association, by the hand of R. Green,	37 50
	$112 91

Suffer me, without giving a summary of our annual report, which this day is forwarded to the national institution, just to state for the information and encouragement of our friends and helpers in the Lord, that thirty-six Missionaries have been commissioned through this Board, during the year now ended—thirty-four of whom to fields of labour within the agency, as a collecting district—whose aggregate expenses to the missionary fund for the year, is $2175. Some funds from within the agency have been paid directly to the Treasurer of the A. H. M. Society at New-York; some to more local D. M. Societies, who have had auxiliaries within our bounds. The am't paid to the Treasurer of this agency, during the year, is $2313 36—a sum, as will be seen by the above, a little more than sufficient to cover the aggregate expenditure or missionaries, commissioned thro' this Board, to fields of labor within our bounds, in the same period. Your's, as always,

MILES P. SQUIER,
Cor. Sec. of the Geneva Agency for the A. H. M. Society.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. M. from the 31st March, to the 30th April, 1827.

Paris—Union Soc. mon. con. by Dea. Curtis,	$ 2 00
Utica—Mon. con. $7 73, and two gold rings,	7 73
Manlius Village—Monthly con. in the Pres. church, collected the past year, by Rev. R. Cushman,	100 00
Trenton—Mon. con. by Mrs. D. Blue,	1 16
Aurora Village—Mon. con. by Rev. S. Strong,	13 00
Am't in cash,	123 89

ABIJAH THOMAS, *Agent.*

ONEIDA BIBLE SOCIETY.

An adjourned meeting of the Oneida Bible Society will be held this afternoon, at two o'clock, in the session room, Hotel-street.

May 1, 1827.

UTICA TRACT SOCIETY.

The anniversary of the Utica Tract Society will take place on Wednesday evening of the present week, at 7 o'clock, in the session room, Hotel-street. The Directors of the Society will meet at 3 o'clock, at the same place.

May 1, 1827.

WESTERN EDUCATION SOCIETY.

The annual meeting of this Society will be holden at Utica, on Wednesday the 2d day of May next. A discourse will be delivered by Rev. Mr. Crane, of Westmoreland. Public exercises to commence at 11 o'clock, A. M. The Directors will meet on Tuesday preceding, at 3 o'clock, P. M. at the session room of the 2d Presbyterian Church. *April* 24, 1827.

WESTERN DOMESTIC MISSIONARY SOCIETY.

The annual meeting of the Western Domestic Missionary Society, will be held in the first presbyterian church of Utica on the first Thursday of May next, at 7 o'clock, P. M. The officers and members of the Society, the Clergy, and all who feel an interest in promoting the cause of Domestic Missions, are respectfully requested to attend said meeting.

J. F. SCHERMERHORN,
Cor. Sec. of the W. D. M. Soc.

HAMILTON COLLEGE.

A stated meeting of the *Trustees of Hamilton College* will be holden at the College-Hall, on Tuesday the 8th day of May next, at 10 o'clock, A. M. The interests of the College require a *punctual* attendance of the Board.

April 16, 1827.

CONCERT.

A Concert of SACRED MUSIC will be holden at Dr. Norton's church, Clinton, on the 8th of May, commencing precisely at half after six o'clock. Mr. THOMAS HASTINGS, and others of superior musical acquirements, are engaged to assist in the performances. An Address may be expected on the occasion, from a neighbouring clergyman. A collection will be taken up to defray the expenses. *Clinton, April* 21, 1827.

MARRIED,

In New-York, on the 22d ult. by Rev. Mr. Somers, Mr. *Ansel Thomas*, of this village, to Miss *Delia Burr*, of New-York.

DEATHS.

In this village, on the 15th ult. Mr. *Isaac Cower*, aged 33. On the 17th ult. Miss *Rachel Cooley*, daughter of Mr. Justin Cooley, aged 40. On the 21st ult. a child of Mr. Henry Stevens, aged 2 years.

At Rhinebeck, on the 12th ult. *Robert James Livingston*, Esq. He was an officer of the revolution, having entered the army in early life as a volunteer, & served with great reputation.

In New-York, on the 22d ult. *James F. Dana*, M. D. professor of chemistry in the college of physicians and surgeons of the state of New-York.

In New-York, on the 24th ult. *Henry Cruger*, Esq. aged 87.

In New Salem, Mass. on the 7th ult. Mr. *Eliphalet Town*, aged 75.

In France, on the 5th March, Marquis *De la Place*, and Marshal the Marquis *De Viomel*. The former is the celebrated author of the System of the World; the latter was one of the gallant Frenchmen who contributed their aid to our independence. Also, *Caulincourt*, Duke of Vicenza. He was the successor of Talleyrand, as minister of foreign affairs, when the latter fell into disgrace with Napoleon; but in talents he was far inferior to his predecessor, and the exchange probably hastened the downfal of his master.

NO. 62,

GENESEE-STREET, UTICA.

Shearman & Thomson's CARPET and LEGHORN HAT WARE-HOUSE.

ALSO, every description of *Fancy & Staple DRY GOODS*, wholesale or retail.

Utica, May 1, 1827. 18

This day Published,

AND for sale at the Depository of the Western S. S. Union, Broad-street—and at the Bookstores of W. WILLIAMS and HASTINGS & TRACY,

Juvenile Psalmody,

BY THOMAS HASTINGS,

Author of a Dissertation on Musical Taste, one of the Editors of Musica Sacra, &c.

Price 1s. single—$10 per 100.

Utica, May 1, 1827. 1w.

Clinton Female Seminary.

THE summer term of this Institution will commence the 24th of May next. The School is still under the direction of the Misses ROYCE and Miss L. FISH. Terms as usual. Music continues to be taught by Miss Eliza S. Mitchell, of New-York. Tuition, with the use of the Piano, exclusive of other branches, $12 per quarter. A course of Botanical Lectures is expected the ensuing Summer. 19w6

Clinton, Oneida co. April 21, 1827.

Utica Female Seminary.

THE third quarter of the Female Seminary, under the care of Rev. JASON ALLEN, will commence on the 14th of May. Instruction will be given in all the branches usually taught in such institutions.

We the undersigned, being personally acquainted with Mr. & Mrs. ALLEN, do not hesitate to recommend their Boarding-School to public patronage. The success which has attended their efforts during the short period their Seminary has been open, is such as to warrant the expectation that they will receive considerable addition to the number of their Pupils, and become highly useful in their station. Parents and Guardians, who may see fit to commit Young Ladies to their care, as boarders in their family, or merely as attendants at their school, may we think rest assured that no attention will be wanting to promote their moral and intellectual improvement. S. W. BRACE,
S. C. AIKIN,
J. F. SCHERMERHORN.

Utica, April 18, 1827. 17w3

Oneida Academy.

THE Public are informed, that this Institution will be opened for the reception of Students, on Wednesday the 2d day of May next. The farm of Mr. Joseph White, near the village of Whitesborough, has been purchased for this object, and the Rev. G. W. GALE and Mr. PELATIAH RAWSON, both gentlemen of liberal education and approved character, are appointed teachers. For the information of those who are not acquainted with this location, it may be proper to remark, that few situations could be found more inviting or better adapted to the purposes of such a school. The farm consists of 116 acres of rich intervale, in sight of the Erie canal, close by a quiet and beautiful village, and within three and a half miles of Utica. It will be necessary for the present to make use of the farm-house for the purposes of the academy. The accommodations will not in all respects be such as are desirable, but will nevertheless be comfortable; and whenever the funds will warrant, suitable buildings will be erected.

The plan of connecting labour with study, may be regarded by some as chimerical; but it has been successfully adopted in Europe, and no reasonable doubt can be entertained, but that if judiciously managed, it may be in this country. Institutions of this kind are springing up in New-England; and if successful, they must deservedly secure the patronage of the best portion of community. The plan is so obviously calculated to benefit that class of young men who have been accustomed to active life, by opening to those who could not otherwise enjoy them, the sources of education, and by preserving their health as well as their moral and industrious habits, that little it is apprehended need be said in commendation of it.

All branches of education taught in the best academies in our country, will be taught here. Those who wish to avail themselves of these advantages, are informed that labour will be required of each student from three to four hours in a day, as a compensation for board, washing and room. Students will furnish their own beds, fuel and lights, and pay for their tuition, which will be $5 a quarter. No Student will be received under 15 years of age, nor for a less term than one year. Those who apply must furnish recommendations of their good moral character, respectable talents, and industrious habits.—One half of the year's tuition must be paid, the first year, in advance, or secured to the instructors. On account of the labour required, it will be necessary that those who expect to apply for admission should come on as early as possible.

ASAHEL SEWARD,
Sec'y of Board of Trustees.

Whitesboro', April 24, 1827. 17w6

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Select English School.

THE Subscriber will open a SCHOOL in the room adjoining Mr. *Charles Bartlett's* school-room, on the first of May next. Those who wish for information concerning his ability to instruct, or his terms of tuition, are referred o Mr. CHARLES BARTLETT.

NEWTON BARTLETT.

N. B.—Number of scholars not to exceed 25.

Utica, April 27, 1827. 16

Mr. Finney's Sermon.

A SERMON, preached in the Presbyterian church in Troy, on the 4th of March last, by Rev. C. G. FINNEY, from Amos, iii. 3—"Can two walk together, except they be agreed?" Just received and for sale at the Bookstore of HASTINGS & TRACY.

Utica, April 24, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

DEPARTED FRIENDS.

Sweeter than gales from off the coast
Of spicy Araby the blest,
Are thoughts of those we've lov'd and lost,
Who in their graves are laid to rest!

Precious the mem'ry of their love,
Of all their virtues rich and rare:
Precious the thought they dwell above,
And we their blissful home shall share.

While musing on the days gone by,
When they were near, and we were blest,
Swiftly the passing moments fly,
And every grief is lull'd to rest.

O who would not such hours prefer,
With their calm, silent, sacred joys,
To all the agitating stir
Of this world's gaiety and noise!

Most dear to me the hallow'd hour,
When tears for lost ones dim mine eyes:
Welcome those tears, as to the flower
Are dew-drops from the summer skies.

For as those radiant gems of dew
Which fall from skies as pure as they,
Paint ev'ry lovely tint anew,
Nor let the beauteous flower decay—

So do affection's holy tears
Embalm each virtue of the dead,
Which, as they fall, more pure appears,
More bright for ev'ry tear we shed.

Sense vs. Sentiment.—A correspondent of the New-Haven Intelligencer offers the following observations, from Dr. Watts' old preface to his version of the Psalms, as still "worthy the attention of all those who give out the psalm in public worship;" though the observations have been excluded from late editions of the preface:

"*Of dividing the Psalm.*—If the psalm be too long for the time or custom of singing, there are pauses in many of them at which you may properly rest; or you may leave out those verses which are included in brackets [ ], without disturbing the sense; or in some places you may begin to sing at a pause. Do not always confine yourselves to six stanzas; but sing seven or eight, rather than confound the sense, and abuse the psalm in solemn worship."

For our part we are sorry to see such a quotation as this brought forward. In the present style of singing, there are few choirs or congregations that can sing even as many as six stanzas, for a general rule, without so much labour and fatigue, as utterly to destroy the sentiment; and to destroy this for the purpose of avoiding some trifling discrepancies in the sense or connection, is, in our view, to make a great sacrifice to no useful purpose. The general fault is, that of reading *too many* stanzas. Nor is it a fact that the sense cannot be fully sustained without *singing* all that may be *read*. The introductory stanzas may often be omitted after they have been read, without producing the least misconception; and the same will hold true occasionally of other portions of a psalm.

Miscellaneous.

From the Liverpool Chronicle.

MANUFACTURING DISTRICTS IN ENGLAND.

Burnley, Feb. 4, 1827.

DEAR SIR—In cheerful compliance with the request in your much esteemed letter to me at Rochdale, I now send you an account of the present state of the manufacturing district through which I have just travelled, ardently wishing that the account here given may not only be a means of stimulating my kind friends in Liverpool to greater exertions in affording temporary relief to the poor distressed weavers of Lancashire, but that it may induce them to devise, and as far as they are able, to put into practice some plan for effectually removing, if possible, the evils under which they have so long and so severely suffered. The statements I have made may be depended upon as correct and faithful, and without exaggeration; and are supported by abundant testimony from respectable manufacturers, machine-makers, shop-keepers, owners of cottage-houses, charitable funds, committee men, and others; and by conversations I had with weavers themselves, both at casual meetings and in visits to their dwellings.

The cotton weavers, who reside principally in the neighbourhood of Bolton, Chorley, Wigan, Blackburn, Haslingden, Padiham, Burnley, Colne and Todmorden, are by far the most wretched and miserable body of people in this part of the country, as well as the most numerous. As I before stated, there was an advance of the weaver's wages, which took place partially about the months of September and October last, when most of the hands were taken into full employment, and early in January the advance became general. During that time, and until the middle of January, hopes were entertained of still greater improvement, but the trade has again become very flat, and the weavers are threatened with less employment and reduced wages.

The number of cotton weavers in the places mentioned above must exceed 60,000, and probably is near 100,000; and the utmost sum they can earn per week, on a fair average, working diligently from six till eight, allowing out of that time an hour and a half for meals, is only 4s., even if the loom be their own; but if they have to hire the loom, they pay 10d. per week for it, which reduces their gains to 3s. 2d. per week, and out of this money they must buy shuttles, &c. and keep the loom in repair. Great numbers cannot earn more than 2s. 6d., 3s., or 3s. 6d. per week, but a few very good hands, working at the very best kind of work at Blackburn, have earned 8s. per week.

I heard of a very active young man, and a good workman, who by beginning at four o'clock in the morning, and working until 10 and 11 at night, earned last week the large sum of 8s. 9d. Joseph Greenwood, a worthy man of independent spirit, who has never troubled his parish, 60 years of age, with a wife and six children, lives at Bridge Inn, two miles and a half from Todmorden, on the Burnley road. He has five looms, and has wound and wove in his family, on an average, every week for the last four weeks, 16 pieces, each 30 yards of super calico, 28 weft, at 9d. which gets 12s. per week. This sum is to support 8 persons, pay rent, fire, clothes, candles to work by, shuttles, repair looms, &c. yet he will not run into debt. This family's mode of living is as follows—they purchase a quantity of oatmeal, make gruel of oatmeal, salt and water only, which serves for a breakfast and supper; for dinner they bake a small quantity of the meal into cake, and buy a little blue milk, as they call it, at 1–2d. per quart, and sup the milk with the cake; but this is a luxury they cannot have every day.

By way of change, they sometimes buy wheaten flour to make the porridge, but with that they cannot afford to have the milk. Butter, cheese and flesh meat, weavers never think of, unless now and then they purchase two ounces or a quarter of a pound of butter, or one or two pennyworth of suet, or odd bits of inferior meat, to make a potatoe pie. The mode of making this pie is as follows:—The potatoes are washed and cut into slices, placed in a dish and sprinkled with salt, then filled up with water, the bits of suet are mixed with the potatoes, and the whole covered with a thin crust; and if they cannot raise the suet or butter, the pie is made without them.

This one instance is a fair sample of the condition, and the best condition, too, of a Lancashire cotton weaver with a family. What then must be the sufferings of thousands of young persons, with a wife and three, four, five or six children, the oldest perhaps not more than seven years of age? They are and must be perishing with cold and hunger.

I went into a weaver's house at Blackburn, who has a wife and five children; he has been sick and unable to work for six months, and his wife lay in only a month ago; his family now earn by weaving, 4s. a week, and the parish allows 4s. more. He lay upon the sacking of the bedstead, for there was no bed, was wrapped in a dirty ragged blue rug, apparently in the last stage of a consumption. I went out of this house into another in the same street, where there was a man and his wife and six children, and only 13s. per week earned among them.—But these miserably low wages are by no means all the weavers have to suffer from. Many of them live in the country, two to six or even eight miles from the ware-house they work for; and they must carry the materials home and take the work back every week; and they must go as far as this often to buy a one or two penny worth of coals at the pit. Such numbers also bring their work to the ware-houses on a Saturday, that some of them frequently wait from an early hour in the morning till late in the evening before it is their turn to be paid.

Greenwood's case shows what the Lancashire cotton weaver is now, *in his best estate*. What must he be when he is suffering under this complication of miseries? I am credibly informed that it frequently happens that the week's provisions are consumed by Friday morning, and that they are often obliged to go without food from that time until their pieces are taken in on Saturday, and that it is by no means uncommon for them to mix grains with the little remaining oatmeal, to make it last out the week for their children. J. F.

DYING HOURS OF MR. LOCKWOOD.

The following is the conclusion of an obituary notice in the last Observer, furnished by the Executive Committee of the American Home Missionary Society—

"It was at the early age of 37, that this beloved man was called to rest from his labours. He was appointed by the session of the church to which he belonged, to accompany his minister, Rev. Dr. Spring, of this city, as a delegate to an ecclesiastical council at Hartford, Connecticut. He attended the council, and with an unusual degree of interest, both in the deliberations of the council and the religious services of the occasion on which it was convened. He spake of them with a sensibility which he rarely expressed; and it seemed as though God was preparing him for the bitter scene that lay just before him. On the following day, he took passage for New-York, on board the steam-boat Oliver Ellsworth, and about half past seven in the evening, fell a sacrifice to that mournful providence which endangered the lives of so many, and destroyed his own. He was walking the deck for a moment, when the boiler of the boat burst, and he inhaled so much of the steam, that he survived the shock only about 60 hours. During these 60 hours, he was quiet and composed as an infant. Though in the full possession of his reason, and in full view of death, he possessed his soul in patience and in peace. He had a sweetly submissive heart, under one of the most awful disasters. Those who were with him, felt that the cabin where he met his fate was a privileged spot. "You see," said one standing near him, "you see the hand of God in this event?" "I do," was his answer. "And can you submit to it?" "I think I can." "Do you fear to die?" "No." "Have you any doubt of your interest in Christ?" "I have none." "And is there no embarrassment on your mind?" "There is *great grace!*" was his only reply. "What message shall I bear to your dear family from you?" He paused: "Tell my dear wife to learn to submit to God." After this, death drew on apace; it became difficult for him to speak, and we watched his breath till the last trembling effort died away, and left him a peaceful corpse. He died at half past six, at the mouth of Connecticut river, amid all the serenity of a Saturday evening, and all the tranquility of confidence in God. "I heard a voice from heaven, saying, write from henceforth, blessed are the dead who die in the Lord; for they rest from their labours, and their works do follow them."

FIELD OF SORROW.

The following extracts from Bell's Observations on Italy, describes a scene near Lyons, in France:—

"Near these gardens, and hard by the river side, there is a green meadow, a place rendered memorable by circumstances of deep and touching interest. On this spot were massacred some of the wretched victims of the revolution. The people of Lyons, with a just sensibility, have named it "the Field of Sorrow—*Champ de la Douleur.*" A body of the citizens were carried forth to this place, conducted by the gendarmerie. In crossing the bridge they were counted over, and being found to exceed the allotted number by two persons, the commanding officer, Vallot, was informed of the circumstance, and was asked, "Whether the two should be saved? and in such case, which two?" He replied, "what matters it? Who cares for two more or less? If they go to-day, they do not go to-morrow." They proceeded, therefore; and two hundred and two men, accompanied by these two ill-fated beings, whom accident had involved in the massacre, were conducted to death. Their hands were tied behind them, and they were bound to a cable, passed from tree to tree, along a range of tall willows. The soldiers were drawn up in an opposite line, with two pieces of artillery. At the appointed signal, their limbs flew in every direction. Those whose arms were shot away, fell from the cable, and rose and fled, pursued by the cavalry, who cut them down. Those who were wounded, but yet not released from the cable, cried out to their butchers to finish their work; and they did so without delay, with the bayonet and sabre. Their number was such as to render the work of butchery long and fatiguing; many were left breathing and palpitating in the agonies of death, and next morning many, still alive, were buried with the dead, by those who came out to pillage, & who threw lime upon them still quick and alive." Such is the narrative of a Frenchman. Alas! the French have many, very many such massacres to relate—blood which ages of peace and penitence will not wash away. We saw the spot where the trees had stood. They are now cut down, and replaced by monumental stones to the memory of those who perished."

From the New-York Observer.

How to make a Speech at an Anniversary of a Bible, Missionary, Tract, or other Society.

In your closet, pray God to fill your heart with love to him, his kingdom, and men's souls; that there may be no spare room for the fear of man, pride, vanity or ambition, to have place or influence in originating one thought, or in balancing and turning one period. In reading your bible and contemplating your privileges, endeavor to stir up to lively exercises—gratitude to God for his rich gifts to you; and thus also get your compassionate feelings enlivened towards those who are destitute and perishing.—Find some plain, simple, serious thing which God tells you, and all enjoyers of christian privileges, about your duties to a dark, guilty, and ruined world; and look also at some of the events God is causing to take place in these days, by which his directions to us are made emphatic and solemn, and encouragement is given to increased effort. Study such a portion of scripture, and the events illustrating and enforcing it, on your knees, at the footstool, and pray your heart into a deep feeling of them. Remember you are to have God for a hearer, as well as your fellow men. Say, "O LORD, I cannot speak, for I am a child;" and you will have reason to expect the best of instruction, direction and help. When you come to speak, think of the cross of Christ, the day of judgment, heaven and hell, and then of the millions of your perishing fellow men; and by divine assistance, say the things which shall best induce, in yourself and others, prayer, contributions and labours, that men may be won to Christ, and prepared for his coming and to dwell at his right hand for ever.

PROMOTION OF TEMPERANCE.

The last New-Haven Intelligencer has the following animating statement. It would be gratifying, to know what town it is which takes such decisive measures to rid itself of this deadly contagion. If traders fill the jugs of the temperate alone, and the temperate resolve to abstain at home and abroad, the traders will never sell many hogsheads more. But their customers will be better able to purchase other articles of merchandize, and also to pay for them:—*Rec. & Tel.*

"In a small parish in the state of Maine, where the inhabitants were formerly quite dissipated, and where intemperance was fast gaining ground without a check, there has been a surprising change. About two years since they were favoured with an extensive revival of religion; and although it has in a great measure subsided, yet its fruits may be seen in the following extract of a letter to a gentleman in this city:—

"Although few are heard to inquire, "What must I do to be saved?" yet some have been added to our church, and *much* christian influence has been exerted with astonishing success in a moral point of view. This you will believe, when I inform you that a society "for the promotion of temperance" in this place, has been formed, embracing all the most respectable men, young and old, to the number at present of about fifty; and all "abstaining wholly from the use of ardent spirits, except in extraordinary cases, where it may be necessary as a medicine." To aid this, an association of the retailers of spiritous liquors has been organized, whereby a stop has been put to selling *grog* in the stores to *any person;* and none are to sell spirits to be carried out, except to persons reputed temperate; so that we have not now a grog-shop in this village!!"

PRAYER ANSWERED.

"I cannot part with my child," exclaimed a doating mother, as she bent over the cradle of the little sufferer. God heard the petulent and rebellious murmur, withdrew the nearing chills of death, and suffered the idol to live. And when twenty years had passed, "I die of a broken heart," exclaimed that mother, as she sunk down, the victim of filial ingratitude! Such is a tale of fact.—*Dr. Henry, of S. C.*

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

HAZEN'S

Patent Window Blinds.

E. S. LYMAN, at No. 34, Genesee-street, has just received a large quantityof the above INSIDE BLINDS, to sell for the Patentee, at reduced prices. Those who may wish to furnish themselves with a neat, cheap and durable article for their windows, will please call and examine them, and they will be satisfied of their superiority over any article of the kind.

Utica, April 17, 1827. 16w6

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail

Feb 3. 1826. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease.

S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m6

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of

CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Surveyor-General's Office, State of New-York, Albany, March 9, 1827.

NOTICE is hereby given, that on Thursday the 10th day of May next, at ten o'clock in the forenoon, at this office, will commence the sale by auction of the following lands, to wit:—Lot No. 10, which in the New-Stockbridge purchase of 1823, was reserved for George Smart, containing fifty acres: Lot No. 24, in Peleg Gifford's survey, in New-Stockbridge, reported in 1825, containing eighty-four and a half acres; and lot No. 35, called the 'mill lot' in the south-west part of New-Stockbridge. Also, lot No 43, in the second allotment of New-Petersburgh, and about two hundred acres of land lately purchased by the state from the Oneida Indians, adjoining the north bounds of New-Stockbridge, where it crosses the Oneida creek.

The conditions of sale will be, that the one-fourth part of the consideration monies be paid within forty-eight hours, and the remainder by six equal annual instalments, with interest at the rate of six per cent per annum.

SIMEON DE WITT, *Surveyor Gen'l.*

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES.

A. HITCHCOCK.
83 Genesee Street.

Utica, June 23. 79tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellen assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising.

H. W. OSBURN, *Collector.*

Dated October 31st, 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.